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First Edition: November 2006

Supervised by:
ABDUL MALIK MUJAHID

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King Fahd National Library Cataloging-in-Publication Data

Abdul-Mawjud, Salahud-Din Ali

Imam ibn al-Qayyim/Salahud-Din Ali Abdul-Mawjud

- Riyadh, 2006

314p ; 21cm

ISBN: 9960-9829-5-5

1- Islam - Biography 2-Ibn Qayyim 1- Title

922.117 dc

1427/5947

L.D. no. 1427/5947

ISBN: 9960-9829-5-5

The Biography of Imâm ibn al-Qayyim رَحْمَةُ اللَّهِ

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Leyton Business Centre
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Website: www.darussalam.com
Email: info@darussalam.com
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Indeed, all praise is due to Allāh. We praise Him, we seek His Aid, and we seek forgiveness of Him. And we seek refuge in Allāh from the evil of our selves and from the evil of our deeds. Whomsoever Allāh guides, there is none that can misguide him, and whomsoever Allāh misguides, there is none that can guide him.

And I bear witness that there is no deity worthy of worship except for Allāh—Alone and without partners. And I bear witness that Muḥammad is His Slave and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

"O you who believe, fear Allāh as He should be feared and do not die except while you are Muslims [in submission to Allāh]." [Āl 'Imrān (3):102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind, fear your Lord who created you from a single soul. And from it He created its mate and dispersed from them both many men and women. And fear Allāh through whom (i.e. in His Name) you ask one another (i.e. request favors and demand rights) and the wombs (i.e. fear Allāh in regards to the

relations of kinship). Indeed, Allāh is Ever-Watchful over you.” [An-Nisā’ (4):1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe, fear Allāh and speak the truth, He will amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great success.” [Al-Aḥzāb (33):70-71]

As to what follows:

Indeed, the most truthful of speech is the Book of Allāh, and the best of guidance is the guidance of Muḥammad, and the worst of affairs are the newly created matters. And every newly created matter is an innovation. And every innovation is misguidance.

This is a series of biographies of some the scholars and *Muḥaddithīn* of this *Ummah* which Allāh has granted glory and honor until the Hour. We will focus on certain aspects of the lives of these scholars such as their attributes, their manners, their knowledge, their worship, and their religion, and how great is our need in this age to know about these matters! There can be no return to the glory and honor that this *Ummah* possessed except by assuming the noble attributes that the first generations possessed.

The biographies of these scholars have been unknown to many of the Muslims for quite some time, and so the torch to guide those in confusion was

extinguished. It has been waiting for the one who will set it alight again to illuminate the path. People have grown tired of hearing empty talk; everyone wants to see this religion become a practical reality just as it was in the lives of these scholars and in the lives of the Muslims who followed them. The religion was well-established in their time and it filled their hearts and minds, and it was part of their very flesh and blood. One senses that their every breath, every movement was for Allāh’s sake. If they spoke, it was for Allāh’s sake that they spoke, and when they remained silent, that too was for Allāh’s sake.

They illuminated the world with their piety, their knowledge, their worship, and their righteous deeds. If you look towards their character and their morals, you would say, “Such was the character and morals of the Prophets.” If you were to look at their dealings with people, you would see a living translation of Allāh’s Book, and a practical application of the Sunnah of Allāh’s Messenger (ﷺ). The very mention of these scholars’ names soften the hearts, and it rejuvenates decrepit limbs in order to rush towards Allāh. Whenever one of the characteristics of the righteous would be mentioned in the presence of Makhḥad ibn al-Husayn,^[1] he would say:

«لَا تَعْرِضَنَّ بِذِكْرِنَا فِي ذِكْرِهِمْ لَيْسَ الصَّحِيحُ إِذَا مَشَى كَالْمُقْعَدِ»

“Do not think of mentioning us along with them for

^[1] See *at-Taqrīb* (no. 6530).

Introduction

All praise is due to Allāh, the Lord of the Worlds, the Merciful, the Beneficent, the Owner of the Day of Recompense. He created man from clay, then He made him a fertilized sperm and egg in the womb. After that, he turned it into a clot which appears black to any who look at it. Then the clot becomes like a chewed morsel of flesh. Then he turns that morsel of flesh into bones well-proportioned and structured. Those bones are covered with flesh, until it becomes a different creation altogether, so Blessed is Allāh, the Best of Creators.

Exalted is the One who has power over all things. He decrees whatever He likes, and He alone possesses the Dominion of the heavens and the earth.

﴿يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ﴾

"He creates whatever He wills. He grants female (offspring) to whomever He wishes, and He grants male (offspring) to whomever He wills." [Ash-Shūrā (42):49]

Blessed is Allāh, the High, the Mighty, the Forbearing, the Generous, the Hearing, the Seeing, and the Knowing.

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

"He it is Who shapes you in the wombs as He wills. Lā ilāha illa Huwa (none has the right to be worshipped

but He), the All-Mighty, the All-Wise.” [Āl ‘Imrān (3):6]

I bear witness that there is no deity worthy of worship except for Allāh, alone, without partners. None can rival Him, and He is exalted above resembling His creation, for there is none like Him, and he is the Hearing, the Seeing.

I bear witness that Muḥammad is His Slave and Messenger, the Best of His Creation, and His Trustee over His Revelation. He sent him as a mercy to all the worlds, and an example for all mankind. He is Allāh’s Proof against all of His Creatures. Through him, Allāh guided mankind while before they were misguided and taught them while before they had been ignorant. By sending him, Allāh gave sight to the blind, and hearing to the deaf. Muḥammad ﷺ delivered the Message and fulfilled the trust given to him by Allāh; he sincerely guided the *Ummah* until all of Allāh’s commandments became clear to them. Through him, the Party of *ar-Raḥmān* attained honor, and the Party of *Shayṭān* was humiliated. He filled the world with light after it had been full of darkness, and those wandering in confusion were guided. So may Allāh send *Ṣalāh* upon him, and may He grant him peace, mercy, and blessings.

To Proceed:

Every person, whether he is a believer or a disbeliever, seeks certain things in order to achieve happiness. Everyone seeks means to attain that which he desires, and everyone desires means to prevent that which they dislike. The intelligent person is the one who

seeks the help of the One Who has the ability to grant him what he desires and prevent what he dislikes.

So who is truly intelligent? The truly intelligent person is the believer whose goal is to enter Paradise and to be as far away as possible from the Hellfire and its people. It is well known that salvation from the Hellfire and entrance into Paradise can only be attained by implementing the meaning of this Verse:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“It is You (alone) we worship, and it is from You (alone) we seek help.” [Al-Fātiḥah (1):5]

Therefore, servitude to Allāh and seeking His Aid in attaining that servitude is the path that will take the person to Paradise and save him from the fire.

Servitude is not fitting to anyone besides Allāh, and no one deserves worship other than him; this is the meaning of *Tawḥīd* of *al-Ulūhiyyah* (Divinity). Aid is sought from Allāh (ﷻ) to make it easy for a person to attain sincere servitude to Him and to guide him to its paths; this is the meaning of *Tawḥīd* of *Rubūbiyyah* (Lordship).

Allāh (ﷻ) Created all the Creation in order to worship Him with love and sincerity as He says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I have not created the jinn and men except to worship Me.” [Adh-Dhāriyāt (51):56]

Certain things must be kept in mind to understand this Verse properly:

so many eyes that were blind and life to so many hearts that were dead. He is none other than Shaykh Al-Islām, Imam ibn Qayyim al-Jawziyyah, may Allāh shower him with His Mercy.

His Name and Lineage:

He is Abū ‘Abdillāh, Shams ad-Dīn, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa’d ibn Ḥarīz ibn Makkī Zayn ad-Dīn, az-Zur’ī then ad-Dimashqi, Al-Ḥanbalī. He is famous as Ibn Qayyim al-Jawziyyah.^[1]

His Birth:

The biographical reference works are in agreement that he was born in the year 691 H. His student, aṣ-Ṣafadī, mentioned that he was born on the 7th of Ṣafar in that year. Ibn Taghrī Bardī, Ad-Dāwūdī, and as-Suyūṭī followed him in that view.^[2]

The Title “ibn Qayyim al-Jawziyyah”:

This great *Imām* is well-known amongst both the early scholars and the later scholars as ibn Qayyim al-Jawziyyah. Some shorten it and simply say ibn al-Qayyim. The biographical reference works are in agreement that the one who became famous with the title “Qayyim al-Jawziyyah” was his father: Shaykh Abū Bakr ibn Ayyūb az-Zur’ī. He was the *Qayyim*, or director, of *al-Madrasah al-Jawziyyah* (the Jawzi school) in Damascus for a long period of time. Therefore, he was called “Qayyim al-Jawziyyah.” Afterwards, his offspring and his grandchildren became famous with this ascription.

^[1] *Al-Badr At-Ṭālī* (2/143).

^[2] *Abjad Al-‘Ulūm* (3/138).

Qayyim, in the language, means someone who is in charge of directing and managing something. As for its definition according to its technical usage, it does not go beyond that. It has the same meaning as *Nāẓir* or *Waṣī*, so a person can be called the *Nāẓir* of a school, its *Waṣī*, or its *Qayyim*. They all have the same meaning. It is sufficient source of his pride that he should be in charge of this school because of the great influence it had amongst all the schools of that time.^[1]

Al-Madrasah al-Jawziyyah:

Knowing the reason he became famous for this ascription, it is necessary to know something about *al-Madrasah al-Jawziyyah*. Al-Jawziyyah was one of the greatest Ḥanbalī schools in Damascus in particular and *Shām* in general. It is attributed to its founder, ibn al-Jawzī; and he is Muḥyī ad-Dīn Yūsuf, son of the famous *Imām* and preacher, Abū al-Faraj ‘Abdur-Raḥmān ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn ‘Ubaydillāh ibn al-Jawzī al-Qurashī al-Bakrī al-Baghdādī al-Ḥanbalī. He died in the year 656 H.

It is mentioned in *Munādāh Al-Atfāl*, “This school was located at Al-Bazūriyah which used to be called *Sūq al-Qamḥ*. Its neighbors have taken up most of it, and only a small part of it remains now. It remained functioning until the year 1327 H, but it is now closed and we do not know how it will fair with the passage of time.”

After the words of ibn Badrān, al-Ustādh Aḥmad ‘Ubayd said, “Then it was closed for some time until it was reopened by *Jam’iyah al-Is’āf al-Khayrī* and

^[1] *Ad-Durar Al-Kāminah* (3/243).

transformed into a school for teaching children. Then, it burned down in the first Syrian Revolution, and it remains in that state until today.”

Al-Ustādh Muḥammad Muslim al-Ghunaymī said, “Then it burned down in the year 1925 CE during the Syrian Revolution against the French, but now its structure has been rebuilt.”^[1]

Others Also Known as ibn Qayyim al-Jawziyyah:

Those who share this ascription with him can be divided into the following:

- 1) Those who are descended from Abū Bakr ibn Ayyūb, his father, from amongst his sons and grandsons, as shall be mentioned shortly.
- 2) The grandson of Imām ibn al-Qayyim through his daughter and his children as mentioned by As-Sakhāwī in *ad-Ḍaw’ al-Lāmi’* in his statement, “Abdur-Raḥmān ibn Aḥmad ibn Muḥammad ibn Ibrāhīm al-Khawājā ad-Dimashqī; he settled in Makkah. He is the father of Aḥmad, Muḥammad, Yaḥyā, and others. His grandfather is known as Abū al-Faraj and he was known as ibn Qayyim Al-Jawziyyah. His mother was the daughter of ash-Shams ibn Qayyim al-Jawziyyah. He came to Makkah shortly after the year 30 and settled there. He purchased a home there and he used to travel regularly to Calicut^[2] for business. He died in Makkah during Rabī’ al-Awwal in the year 856 H,

^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruh* (p. 12).

^[2] A city in India.

and he left behind a number of houses and children.”

As-Sakhāwī also wrote a biography of his son, Aḥmad ibn Abdir-Raḥmān, and he said concerning it, “Like his father, he was also known as ibn Qayyim al-Jawziyyah. He died in Cairo in the year 973 H.”^[1]

His Father:

His father was Shaykh Abū Bakr ibn Ayyūb az-Zur’ī. He became known as Qayyim al-Jawziyyah because he was the *Qayyim* of *al-Madrasah al-Jawziyyah* in Damascus for some time. After him, his children and grandchildren became famous for that, so one of them would be called “ibn Qayyim al-Jawziyyah.”

ibn Kathīr said, “He is the Shaykh, the worshipper, Abū Bakr ibn Ayyūb ibn Sa’d az-Zur’ī al-Ḥanbalī, the *Qayyim* of al-Jawziyyah. He was a righteous worshipper, and he was straightforward. He was a noble man, and he heard some of *Dalā’il an-Nabuwwah* from ar-Rashīd al-’Āmirī. He died suddenly on the night of Sunday, 19th Dhū al-Ḥijjah at *al-Madrasah al-Jawziyyah*. His funeral prayer was performed after *Zuhr* in the *Jāmi’* (large *Masjid*). He was buried at *Bāb as-Ṣaghīr*. His funeral was witnessed by many, and the people praised him greatly, may Allāh have mercy on him. He is the father of *al-’Allāmah* Shams ad-Dīn Muḥammad ibn Qayyim al-Jawziyyah, the author of many extremely beneficial works. He was very knowledgeable concerning the regulations of inheritances, and his son Shams ad-Dīn learned about

^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruh* (p. 15).

it from him, may Allāh have mercy on both of them.”^[1]

His Brothers:

His brother was Zayn ad-Dīn Abū al-Faraj ‘Abdur-Raḥmān ibn Abī Bakr. He was born about two years after his brother, ash-Shams, for he was born in the year 693 H. He shared most of the same teachers as his brother, and al-Ḥāfiẓ ibn Rajab was one of his students. He died on the night of Sunday, the 18th of *Dhū al-Hijjah*, in the year 769 H in Damascus. He was buried in the graveyard of *Bāb aṣ-Ṣaghīr*.^[2]

The son of his brother Zayn ad-Dīn was ‘Imād ad-Dīn Abū al-Fidā’ Ismā’īl ibn Zayn ad-Dīn ‘Abdir-Raḥmān. He was a noble person, and he acquired most of the library of his uncle Shams ad-Dīn. He died on the day of Saturday, the 15th of *Rajab* in the year 799 H.^[3]

His Children:

- 1) ‘Abdullāh — he is Sharaf ad-Dīn and Jamāl ad-Dīn ‘Abdullāh ibn al-Imam Shams ad-Dīn Muḥammad. He was born in the year 723 H. He was extremely intelligent and possessed an excellent memory. He memorized *Sūrah al-A’rāf* in two days, and he recited the Qur’ān while (leading) the prayer in the year 731 H, while he was still about nine years old. He is the one who took charge of teaching at *aṣ-Ṣadriyyah* after his father, and his biographers lavished him with praise of his knowledge, his piety, his sharp intellect, and his *Ghayrah* (sense of

^[1] *Al-Bidāyah Wa an-Nihāyah* (14/110).

^[2] *Ad-Dāris* (2/71).

^[3] *Ad-Durar al-Kāminah* (2/434).

jealousy) for Allāh’s sake. Al-Ḥāfiẓ ibn Kathīr mentioned in *at-Tārīkh* that he was the one who eliminated the innovation of *al-Waqīd*, lighting of lamps, in the *Jāmi’* of Damascus on the night of the 15th of Sha’bān, and (he also mentioned) that this was one of the amazing achievements that no one had attained the likes of in two hundred years.^[1]

- 2) Ibrāhīm — he is the ‘*Allāmah*, the grammarian, the great jurisprudent, Burhān ad-Dīn Ibrāhīm ibn Shams ad-Dīn. He was born in the year 716 H, and he died in the year 767 H. He learned from his father and other teachers. He would issue legal verdicts, and he taught at *aṣ-Ṣadriyyah*. He attained a good reputation and he tread the path of his father. He was an expert in grammar. He wrote a commentary on Alfiyyah ibn Mālik titled *Irshād as-Sālik Ilā Hall Alfiyyah ibn Mālik*. He was affluent, and he left tremendous wealth behind approaching one hundred thousand *Dirhams*, may Allāh have mercy on him.

Ibn Ḥajar mentions amongst the interesting stories about him in *ad-Durar al-Kāminah*, “There occurred a dispute between him and ‘Imād ad-Dīn ibn Kathīr in teaching. ibn Kathīr said to him, ‘You dislike me because I am Ash’arī.’ He responded, ‘If there was hair (*Sha’r*) all the way from your head down to your feet, people would not believe you if you say that you are an Ash’arī while your *Shaykh* was ibn Taymiyyah.”^[2]

^[1] *Shadharāt adh-Dhahab* (6/180). Translator’s note: He means that this innovation was so strongly rooted in the local practice that it was shocking he was able to succeed in this.

^[2] This is a play on words, a person who is very hairy, or hirsute, is called *Ash’ar* in the Arabic language.

His Teachers

Shaykh Bakr Abu Zayd, may Allāh preserve him, said, "The following list reveals the famous teachers of ibn al-Qayyim who played a role in the development of his intellectual framework and his maturation as a scholar. They are listed alphabetically (in Arabic):

1. **Qayyim al-Jawziyyah:** His father Abū Bakr ibn Ayyūb. Aṣ-Ṣafadī, ibn Taghrī Bardī, and ash-Shawkānī mentioned him amongst his teachers. They mentioned that he learned *al-Farā'id* from him, and he was expert in that field.
2. **Ibn 'Abd ad-Dā'im:** He is Abū Bakr ibn al-Musnid Zayn ad-Dīn Aḥmad ibn 'Abd ad-Dā'im ibn Ni'mah al-Maqdisī, the *Musnid* of his age. He lived a very long time and died in the year 718 H.
3. **Shaykh al-Islām ibn Taymiyyah:** Aḥmad ibn 'Abdil-Ḥalīm ibn 'Abdis-Salām an-Numayrī; he died in the year 728 H, may Allāh have mercy on him. He learned from him: *Tafsīr*, *Ḥadīth*, *Fiqh*, *al-Farā'id*, the Two Foundations, *'Ilm al-Kalām*. He kept close to him until he learned his *Fiqh*. He was one of his brightest students, and he acquired a tremendous deal of knowledge from him. Aṣ-Ṣafadī clarified a number of essential books that ibn al-Qayyim read to ibn Taymiyyah, may Allāh have mercy on them; he said:

'He read to him a section of *al-Muḥarrar*^[1] by his

^[1] *Al-Muḥarrar* is a book concerning *Ḥanbalī Fiqh* in two volumes.

found healing in them to an extent that is truly astonishing.

3. He performed *Ruqyah*^[1] on himself and drank from Zamzam. In his book *Madârij as-Sâlikîn*, while discussing the topic of *Ruqyah*, he states, "I have experienced amazing occurrences with myself and with others concerning this, particularly while I was residing in Makkah. I used to suffer extreme pains as a result of which I could not even move while I was in *Tawâf* and at other times, so I would hasten to recite *al-Fâtiḥah*, and then I would wipe the area that was in pain, and it would go away as if I was wiping away pebbles. I experienced this numerous times. Also, I would take a cup of Zamzam and recite *al-Fâtiḥah* over it a number of times, then I would drink from it and it would give me more benefit and strength than I have ever experienced from any medicine. In fact, the affair was even greater than that, but it is in accordance with the strength of one's faith and the degree of certainty, and with Allāh is all help sought.



^[1] *Ruqyah* is to seek healing through reciting of Qur'ân or by invoking Allāh through the legislated invocations.

His Occupations and Pursuits

Ibn al-Qayyim's professional occupations were linked to his scholarly pursuits the way that the soul is linked to the skeleton. There is not a single one of his known occupations that does not relate to spreading knowledge. From examining the biographical references concerning his life, we find that they were the following:

1. *Imâm at al-Jawziyyah*
2. *Teacher at aṣ-Ṣadriyyah*^[1] and other locations
3. *Issuing Fatwās (legal verdicts)*
4. *Authoring books*
- 1) *Imam at al-Jawziyyah:*

Most of his biographers mention he held the position of *Imâm at al-Madrasah al-Jawziyyah*. For this reason, ibn Kathîr stated, "He is the *Imâm* of *al-Jawziyyah* and the son of its *Qayyim*."

Ibn Kathîr also mentions amongst the events of the year 736 H that ibn al-Qayyim delivered the sermon at one of the *Jāmi' Masjids* of Damascus. He states, "At the end of Rajab, *Jumu'ah* was offered at the *Jāmi'* established by Najm ad-Dîn ibn Khulaykhân towards the Gate of Kaysân. The sermon was delivered by *al-Imâm, al-'Allāmah*

^[1] *Aṣ-Ṣadriyyah* is an ascription to its founder, Ṣadr ad-Dîn As'ad ibn 'Uthmân ibn al-Munjā (D. 657 H). Ibn Badrân said, "It is confirmed that all traces of *Aṣ-Ṣadriyyah* are gone, and there are now homes in its place."

62. *Al-Fawā'id (Beneficial Points)*. It is not the same as *Badā'i' al-Fawā'id*. It was printed for the first time in the al-Muniriyyah Press.
63. *Al-Kāfiyah ash-Shāfiyah Fī al-Intiṣār Li al-Firqah an-Nājiyah (The Sufficient and Healing Poem in Support of the Saved Sect)*. It has been printed numerous times.
64. *Al-Kalim at-Tayyib Wa al-'Amal aṣ-Ṣāliḥ (The Goodly Words and Righteous Works)*. It has been printed numerous times in Egypt and India under the title *al-Wābil aṣ-Ṣayyib Min al-Kalim at-Tayyib (The Abundant Downpour of Goodly Words)*.
65. *Madārij as-Sālikīn Bayna Manāzil Iyyāka Na'budu Wa Iyyāka Nasta'in (The Levels of the Seekers Amongst the Ranks of "You Alone We Worship, and From You Alone We Seek Help")*. It was printed twice in Egypt in three volumes with this title.
66. *Miftāḥ Dār as-Sa'ādah Wa Manshūr Wilāyah al-'Ilm Wa al-Irādah (The Key to the Abode of Joy)*. It has been printed numerous times.
67. *Hidāyah al-Ḥayārā Fī Ajwibah al-Yahūd Wa an-Naṣārā (Guiding the Bewildered Concerning the Responses of the Jews and the Christians)*. It has been printed numerous times.

He has countless other books and treatises as well which have been mentioned in various books.^[1]



^[1] See *ibn al-Qayyim, Ḥayātuhu Wa Manhajuh*, (pp.119-197), by Shaykh Bakr Abū Zayd, may Allāh preserve him.

His Love of Ḥadīth

Ibn al-Qayyim, may Allāh have mercy on him, had a love of Ḥadīth and he was knowledgeable of what is authentic and what is weak. He had full knowledge of the various routes of the Ḥadīths and of the science of narrators.

Ibn al-Qayyim states:

"One of the ways in which it is known that a Ḥadīth is fabricated is that authentic texts clearly indicate its falsehood as in the Ḥadīth of 'Iwaj at-Tawīl, and it is a false, forged Ḥadīth. It is not shocking that one would dare to fabricate this Ḥadīth and lie against Allāh (ﷻ). What is shocking is those who included this Ḥadīth in books related to sciences such as *Tafsīr* and yet they do not clarify its affair." Then he said, "and there is no doubt that this Ḥadīth and its likes were fabricated by the *Zindīqs* of the People of the Book who wished to mock the noble messengers, upon them be Ṣalāh and peace, and upon their followers."^[1]

On the authentic Ḥadīth

"Indeed, the creation of the son of Ādam is gathered in the womb of his mother forty days as a *nutfah*,^[2] then it is a clot for a similar amount of time, then it is a chewed morsel of flesh for a

^[1] *Rūḥ al-Ma'ānī* (6/86), by al-Alūsī.

^[2] Translator's note: the term *Nutfah* means a small amount of liquid. This is referring to the zygote, and Allāh knows best.

Suddenly there is a piercing bright light

Filling the far corners of the Gardens

The Lord of the Heavens Manifests Himself for them openly

He Loves from above His Throne and then He speaks,

"Peace be upon You," as all of them hear

With their ears His greetings of peace when He greets them.

He says, "Ask me whatever you wish for all that you

Wish is with me and I am Most Merciful."

They all say, "We ask You (Your) Pleasure

For You are the One who owns all that is beautiful and shows mercy."

He grants this to them and they all bear witness That Allâh (ﷻ) is Most Generous.

So O you who would sell this for a measly price hastily given

It is as if you do not know; indeed, you shall know!

So if you do not know, then that is a calamity,

And if you know, then the calamity is greater!



The Death of ibn al-Qayyim

The biographical references are in agreement that he died on the night of Thursday, the 13th of Rajab, at the time of the *Ādhān* for 'Ishā' in the year 751 H. He reached a full sixty years in age, may Allāh (ﷻ) have mercy on him.

His Funeral Prayer and Burial

The funeral prayer was performed for him the following after the *Zuhr* prayer in *al-Jāmi' al-Umawi*^[1] then at *Jāmi' Jarāh*.^[2] The people came in large crowds to attend his funeral.

Ibn Kathīr states, "He had a crowded funeral, may Allāh (ﷻ) have mercy on him. It was witnessed by the judges, important figures, and righteous people, both from the commonfolk and the elite. The people swarmed to carry his bier. He was buried in Damascus at the graveyard of *al-Bāb aş-Şaghīr* next to his mother, may Allāh (ﷻ) have mercy on both of them."^[3]

Dreams Related to His Death

His biographers mention that many good dreams

[1] It is the largest *Masjid* of Damascus, and it continues to have regular attendance to this day. There is disagreement concerning the date of its construction: it is said it was built during the rule of al-Walīd ibn 'Abdīl-Malik in the year 96 H and there are other views.

[2] It is located next to *al-Bab aş-Şaghīr* in Damascus.

[3] *Al-Bidāyah wa an-Nihāyah* (14/235).